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REV. JOSEPH TRACY, D. D.

AN ADDRESS AT THE FUNERAL OF REV. JOSEPH TRACY, D. D., WHO DIED AT  
BEVERLY, MASS., MARCH 24, 1874.

BY REV. EDWARD A. LAWRENCE, D. D.

Why come to our ears the tones of that organ in such dirge-like strains? Why this casket placed before our eyes in this house of prayer? One who has walked up these aisles and worshiped with you for so many years will worship with you here no more. The heavenly mansions have received him. The door opened suddenly. He entered. It closed and shut him from our sight. There he is with the Father, and our elder Brother, and the redeemed who have gone before, in robes made white by the blood of the Lamb.

JOSEPH TRACY, whose removal from among us we mourn, was the oldest of eight sons of Deacon Joseph and Ruth Carter Tracy, and was born in Hartford, Vermont, November 3, 1793. He graduated at Dartmouth College in 1814, in the class with Gov. Samuel Dinsmoor, of New Hampshire, and Hon. Thaddeus Stevens, of Pennsylvania. The next two or three years he was employed in teaching, a part of the time in Albany, New York, and a part in Royalton, Vermont, where he also engaged in the study of law with Judge Collamer.

Had he entered on that profession, which always needs able and honest men, he would have attained eminence and done honor to a seat among our national judges, if he had reached that position. But the divine plan of his life did not lie in that direction. God had other work for him, and an embassy vastly more important. Just as he was about to be admitted to the bar, he was arraigned at another and higher bar, and



was tried and convicted as an offender against his Maker and the most sacred laws of the universe. He felt that he needed the advocacy of One who could *pardon* as well as plead for the guilty. He went with his case to Jesus. That changed his inner life and his life-work, and from the Law as a vocation he passed to the Gospel.

Mr. Tracy studied theology with Dr. Burton, of Thetford, Vermont, then a Nestor among New England theologians. From 1821 till 1829 he held the pastorate of two churches, one at Post Mills and the other at West Fairlee, Vermont. By appointment from the Vermont Convention of Ministers, he engaged as editor of the *Vermont Chronicle*, at Windsor, which, under his hand, obtained a national notoriety, and became one of the ablest journals in the country.

From Windsor he was called to the editorial chair of the *Boston Recorder*, and still later to assist in conducting the *New York Observer*, the two oldest religious newspapers in this country, if not in the world. From these editorial labors he was chosen the Secretary of the Massachusetts Colonization Society, in which office the Master found him diligently occupied, when last Tuesday He said to him, "Go up higher; enter thou into the joy of thy Lord."

It is a sad pleasure, my friends, that I have in speaking to you on this occasion. Sad, for I, too, am bereaved by the affliction that has fallen on you. I have known our departed friend and brother long and well, and I loved him, as all did who were intimately acquainted with him. And yet it is a *pleasure*. If the memory of the just is blessed, it is certainly good so to dwell on the memory of such a one, that we may the more fully partake of the blessedness.

In speaking of Dr. Tracy, I have no use for eulogiums, and laudations are out of place. I can find no fitter words than some of those at the opening of the Sermon on the Mount: "Blessed are the meek." Our friend never aspired to the highest seats, and had no pleasure in sounding trumpets or noisy trumpeters. "Blessed are the merciful." How full was he of this divine quality! and how lavishly did he pour it out upon the wretched, outcast, down-trodden children of Africa!

“Blessed are the pure in heart.” “Behold an Israelite indeed, in whom is no guile.”

His main life-work was in connection with the Colonization movement. Nearly a third of a century was devoted to the idea of a Christian Republic of colonized Africans in Africa: some, emancipated slaves; others from the almost equally oppressed and degraded free colored classes, but all of their own choice and desire. He had come to the ripeness of manhood and Christian scholarship. He staked on the merits of the enterprise his reputation for sagacity and good sense. At the time he entered on the work, about 1842, many doubted its practicability and its benevolence. He had looked into it and had no doubts. Many opposed it strongly; some because it was proposed as a remedy for slavery, and some who thought it might be a shield to it. He was confident it could be neither shield nor remedy, though it was an opening to some benevolent masters, who could manumit their slaves only on condition of carrying them out of the States. How do the facts now stand? Are they on the side of the prophets of fear and failure, or with the apostles of faith and noble endeavor? Let us linger a little and see.

The first colonists were landed at Liberia in 1820, eighty-six in number. Now, in a little over half a century, there stands as a door of light to dark Africa the Republic of Liberia, modeled after our own, and recognized by all the great Powers as an independent nation, and a population of half a million; with a system of free schools, and a College at the head, the only one in that benighted quarter of the globe; with a Government that, by treaties of amity with the tribes in the interior, has put a check on slave-catching, and has been more instrumental in putting an end to slave-trading for hundreds of miles on the Coast than the cordon of war vessels kept up so many years by England and America; with a community that contains half a hundred Christian churches, and more than half a hundred ordained ministers, all but two of whom are colonists or converts from heathenism; and where, of the ninety lay-laborers, male and female, employed in missionary work, nearly all are from the same

classes—a community whose magnetic influence on the adjacent tribes has been almost without a parallel in history; where a few thousand emigrants and their descendants have drawn to themselves from the outer darkness of heathenism, and assimilated and made homogenous by political, social, and religious influences, so large a proportion of what now constitutes that Christian Republic.

This is God's vindication of an enterprise to which Dr. Tracy gave his whole heart, which was his one great thing to be done. And when I tell you that this has been accomplished at a cost of only about two millions and a half of dollars, you will feel that the marvel of economy is equalled only by the marvel of results.

Respecting Dr. Tracy's agency in this work, "there is little danger," writes one who was long a co-laborer with him, "of too much emphasis being placed upon it." In 1858 he was constituted a Director of the American Colonization Society at Washington, whose anniversary meetings he attended regularly for many years. His judgment was very much depended on by his associates, and his constructive mind was of great service in founding the College at Liberia and carrying it into successful operation.

He was a careful observer and investigator, and was never satisfied with a half knowledge of any subject on which he was called to act, unless a mastery of it were impossible. He was a thorough Christian thinker, and a good writer. His style was limpid, sometimes sparkling; so simple that a child could understand him, and so forcible in facts and arguments—especially in controversy—that a strong man needed to be well armed to stand before him.

His mind was logical, after the manner of his theological teacher, metaphysical. But it was not a mere skeleton logic, a profitless revelling in nonentities or abstractions; it was a breathing after the reality of things, a quiet striving after the Great *Who* of the world and the *why*—whence did it come, and to what end? Here he had no misgiving. From God and to God was the formula of his philosophy—"of Him, and through Him, and to Him." This explains his perfect serenity about



the government of the world, respecting which others are so often in bewilderment, sometimes in dismay.

Dr. Tracy's mind was historical also. Three of his published works were of this character, "The Great Awakening," "The History of the Missions of the American Board," and "The Half Century Memorial of the American Colonization Society."

In his view, history is more than a mere record of events, and the historian quite other than a narrator and critic who sits in judgment on the course of Providence, and pronounces on its wisdom or want of wisdom. God is the prime Agent, the Great History Maker, who, by the natural and supernatural, by law and Gospel, justice and love, is gradually unfolding His plans. The "Great Awakening" was a stage of divine quickening in these plans, a step in advance, which, through the labors of Edwards, Bellamy, Whitfield, and the Tennents, marked the middle of the last century. So the Missionary and Colonization movement, at the opening of the present century, was an outgrowth from the preceding inner quickening, in the zeal of the Judsons and Newells, the Finleys and Ashmuns, and indicates a further stage of the fermenting Gospel leaven in the meal of the world. Our friend was moved by the Good Spirit "to set forth in order a declaration" of the acts of these churches and apostles of the eighteenth and nineteenth centuries as really as was Luke, the Evangelist, to write those of the churches and apostles of the first, though not with the same infallible accuracy.

He took a deep interest in Christian missions at home and abroad, and was for many years a Corporate Member of the American Board.

He was a *conservative*, not only from the cautious habit of his mind, but from principle. Yet I never saw in him the least degree of dogmatism or of asperity, even towards those whom he regarded as *destructives*. He wished to preserve all the good there is in the world, and none of the evil. And this made him so much a *reformer* that he would, if he could, have laid the axe at the root of every evil tree; but he would have hewed it down with such care and skill that not a particle of good should be harmed in its fall.

If he was not as adventurous in new things as some, it was because he feared the peril which sudden changes are apt to bring, and because he found the old wines so good that he preferred to wait till the new had become old before he resorted much to it.

He liked the old theology, not because it was old, but because he had found it so true, and just what he needed. Yet more and more, as he ripened with age and experience, his theologies centered in Christology and Soteriology—Christ-lost sinner saved by Christ.

As a Christian brother and friend, Dr. Tracy was genial, with no jealousy or suspicions. He was wise and kind without weakness, and perfectly trustworthy. Full of knowledge, and upon almost all subjects; and, although modest as a maiden, he was really communicative to those who wanted information. From a native delicacy of feeling, never jarring one's sensibilities in social intercourse, never offending the nicest taste, he always made those who came nearest to him feel stronger in what is pure and good for the contact.

Of him as a husband and father and brother, I cannot, and do not need to speak in this presence. In the intimacies and sanctities of *home*, we come to know each other as we cannot in any other relations or circumstances. There are some things, some characters to which distance lends enchantment, and which nearness dispels. Our friend's was not a character of that sort. If the microscopic inspection of home life disclose foibles and flaws in the best, as the telescope does spots in the sun, they also let us see more clearly the depth and strength and genuineness of that goodness which is the only sure basis of domestic happiness.

In that home so suddenly darkened, all is not dark. It is illuminated by the light of precious memories and prayers that hallow it; of sweet associations and sympathies that linger in it; and of assurances of grace begun in weakness that is now completed in glory.

"God calls our loved ones, but we lose not wholly  
What He hath given;  
They live on earth, in thought and deed as truly  
As in God's heaven."

## IN MEMORIAM—REV. JOSEPH TRACY, D. D.

The following action has been taken concerning the venerated Rev. Dr. Tracy, whose eminent services in the cause of African Colonization were performed, through many years of patience and of labor, with singular fidelity, industry and ability: and who was as faithful in all the sweet relations of domestic life as in the cause of God and philanthropy, to which he devoted his life and its best energies.

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At a stated meeting of the Executive Committee of the American Colonization Society, held in their rooms in Washington city, on Friday, April 13, it was

*Resolved*, That the Executive Committee most sincerely regret the loss which they, in common with the friends of Africa, have sustained in the death of Rev. JOSEPH TRACY, D. D., long the very able Secretary and General Agent of the Massachusetts Colonization Society, and also Secretary of the Trustees of Donations for Education in Liberia, and for the past fifteen years an esteemed Life Director of the American Colonization Society; and that his enlightened zeal in the defence and promotion of these important interests will ever be held in grateful remembrance.

HARVEY LINDSLY, *Chairman*.

WM. COPPINGER, *Secretary*.

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At a meeting of the friends of African Colonization, held in Boston, on Wednesday, April 8, the death of Rev. Dr. Tracy, late Secretary of the Massachusetts Colonization Society, having been announced, it was

*Resolved*, That by the death of the late venerable Secretary, the Rev. JOSEPH TRACY, D. D., the Colonization Society have lost an invaluable and efficient officer, a wise counsellor, and a discreet and long-tried co-worker in the great enterprise in which they are engaged. By his various learning, his ready sagacity, and his Christian life and example, combined with a rare ability to comprehend and deal with the complicated interests and relations in which the cause of Colonization has, at times, been involved, he has commanded the confidence and respect of his associates, and won the friendship and esteem of all who knew him.

EMORY WASHBURN, *Chairman*.

J. C. BRAMAN, *Secretary*.

## ADDRESS OF REV. THOMAS H. PEARNE, D. D.\*

It is a great honor to be invited to address this large and intelligent audience, on the occasion of the Fifty-seventh Anniversary of the American Colonization Society. While I feel a natural diffidence to assume the responsibility of the position, yet there is a real pleasure in complying with the invitation, not only from a deep interest in the cause, but from the most absolute conviction that the cause has great merits, and merits which must commend it to American Christians and philanthropists. Allow me to state some of the reasons for this conviction :

I. The first arises from the nature and objects of the organization. The American Colonization Society is a benevolent association, more in fact than in name. It proposes only and purely benevolent objects. There is nothing selfish in them. It is not a scheme for the enrichment of its projectors and contributors, except as they are rich in that divine charity which honors God and blesses mankind. The Society does not work in the interests of oppression, but of liberty. It is only so far forth devoted to the welfare of a class, as to select as its beneficiaries the despised and the injured; and upon these, and through them upon others, similarly, or even more unhappy, to pour the treasures of its beneficence. The leading objects of your association are two.

The first is the benefit of such colored persons as choose to avail themselves of its provisions. It proposes to do this by placing them in a climate congenial to their health and comfort, and upon a soil of the highest fertility, where, in addition to these advantages, they may also have the improving facilities of schools, churches, and well-ordered government—where they can assert their manhood, as elsewhere they cannot—where they can participate in the making and administering of their own laws, free from the inconveniences and annoyance arising from prejudice and color-caste. It surely cannot be denied that this object, if a practicable one, is benevolent.

It may be urged—indeed it has been urged—that the col-

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\* Delivered at the Fifty-Seventh Anniversary of the American Colonization Society, at Washington, D. C., January 20, 1874.



ored people ought to have all these blessings here, in the land of their birth; and that, therefore, it is not desirable to send them elsewhere to secure them. This objection is more specious than solid. There are many things in this world which ought to be different than they are. We have to take the world as we find it; and, finding it in some things awry, we should exert ourselves to make it as near right as we may.

It is not the fault of the colored people that they find themselves suddenly lifted from a state of slavery, and invested with the rights and the responsibilities of freedmen; and, if you please, with the annoyances incident to their new position. It is not their fault that they have been placed side by side with a race that, for three hundred years, have been their masters. They did not create these facts, and it is not to their discredit that, in their political and business association with the whites, they suffer many disadvantages. If the inconveniences of their condition can be mitigated here, and it is believed they may be to some extent, it is well; and if by removing such of them as desire it to another country, these disagreeabilities can be altogether obviated, so far as those removed are concerned, who shall say that the object is not deserving? In Liberia, without having to struggle for it, the colored man is the peer of the proudest and the best.

But it is urged, moreover, that to send many of the colored people out of the United States, with the view of freeing them from the sharp and worrying competition with the whites in this country, is only to prejudice the interests of those who remain, because it leaves the fewer here to maintain the unequal struggle. If the Colonization Society were sending, or were likely to be sending, thousands or tens of thousands annually to Africa, it might be worth while to examine this objection; but when they are sent only to the extent of a few hundreds in a year, the objection has no weight, and may very properly be dismissed.

There are others who still maintain that the blacks are not improved in their condition by being sent to Liberia. I must in candor say, that I think the number who urge this view is very small. Who are the best judges of the fact? Those who



go, or those who remain? Of those who go, nine out of every ten insist that they have been greatly benefited by their removal to Liberia. This is the concurrent voice of those who have gone there. This has been their language from the beginning. They have passed resolutions to this effect. They have also written in a similar strain to the friends left behind. Take an example: One year ago last fall a company of thirty-two went from Hawkinsville, Georgia. Such was the tone of their letters to their friends in Hawkinsville, that in November last, on thirty-six hours' notice, another company of thirty-four went from the same place; and this, although an interested malcontent had circulated unfavorable reports of the country.

With this testimony agree the statements of those who have visited Liberia and sojourned there. Hon. and Rev. Abraham Hanson, Minister Resident and Consul General of the United States to the Republic of Liberia, after a residence of three years therein, speaks in glowing terms of the thrift and prosperity of the people of that country, and he concludes: "Were I a member of the African race, (in the United States,) with my knowledge of the tremendous weight that still oppresses them, and of the illimitable field which invites them to Liberia, with its innumerable facilities for comfort, independence, and usefulness, I should gather my family around me, and embark on board the first vessel bound for that distant shore, even if I had to avail myself of the generous aid which the Colonization Society affords." I dwell upon this feature of the case because there are some who, through ignorance and prejudice, have insisted upon the contrary view; and I affirm, from a close and careful study of the history of this Society, and its operations for fifty-seven years, that it is, and it has ever been, maintained and carried forward, primarily and continuously, in the interest and for the benefit of the black man.

The other benevolent object of this Society is the improvement of Africa, through the agency of those who go to Liberia. This, not less than the former, is a deserving object. Certainly the uplifting of a Continent, with its one hundred and fifty millions of people, from the deepest darkness and degradation to the light and blessings of civilization and re-

ligion, is a worthy and benevolent work. This Society proposes to do this, by building up and sustaining a free, strong Government on the West Coast of Africa; by exhibiting before the degraded people of that country examples of law and order, of industry and thrift, of social comfort and of Christianity, crowning all; and through this Christian Government, to afford such protection and countenance to proper missionary labor, that the fruits of such labor may crystallize into permanent institutions and forms of well-ordered society. This is not a merely fanciful or theoretical view. These results have already been realized in a somewhat extended form in Liberia. Many thousands of the natives have been raised to a fair degree of civilization. They are now citizens of the Republic. Hundreds of them are earnest and consistent Christians. This brief showing is by no means an overdrawn picture. Its strict faithfulness to facts will not be gainsayed by persons of average intelligence. And, therefore, the inference of the exalted benevolence of the objects of this Society is irresistible.

II. The Colonization Society has effectually suppressed the African slave-trade along six hundred miles of the Western Coast; and on that part of the Coast where it was carried on with more activity, impunity, and success than in any other portion of the Continent. This achievement entitles the Society to our respect and gratitude. But it may be said that all this is in the past; and that, while it may and should challenge respect, it affords no reason why the Society should continue to receive the support of the public; that slavery, being abolished in nearly all parts of the world, there is no need of further care or effort on the subject. All this may be admitted, if slavery were indeed so nearly extinct as the theory assumes, and if the lust of money and power had ceased to operate in this direction. But we cannot be unaware that the slave-trade is regularly and extensively carried on on the Eastern Coast of Africa; that, in view of this, Sir Bartle Frere has been sent to Zanzibar to endeavor to provide by treaty for its suppression; that Sir Samuel Baker and Dr. Livingstone, in their travels through Northern, Central, and Eastern Africa, find that the slave-trade is still active and destructive in those

regions. Indeed, it has been estimated that nine-tenths of the population of Africa are in slavery, more or less complete. The continued, vigorous existence of the Republic of Liberia is deemed necessary, not only to prevent the reopening of that fearful traffic on the West Coast of Africa, but also to so extend its influence into the interior as to render it impossible that any part of the Continent can ever be ravaged and despoiled by this wicked business.

Our fathers fought to establish in this great country, with its present vast population, and its wide reaches of prairie and savannah, its grand mountains, its mighty rivers, and its large inland seas, the blessings of free institutions. But have we had no responsibility and no duty in the line of vigilance and effort to *preserve* the invaluable boon bequeathed? Can there be a reasonable doubt that our liberties would long since have gone down in anarchy or despotism had there not been constant attention to the diffusion of intelligence and a just appreciation of the inestimable value of our institutions? So, if the suppression of the slave-trade on the Coast of Liberia was wise, benevolent, and deserving, it is equally the part of wisdom and a just benevolence to preserve the blessing so hardly won, and to prevent, in all parts of Africa, the recurrence of a traffic which has done so much to dishonor God and to destroy man.

III. The Colonization Society is deserving the confidence and support of all philanthropists and Christians, because it places before the colored people a noble and important object.

In a recent lecture on the Future of the African Race, Wendell Phillips has eloquently stated that, whatever that race may have been at an early period, they have not in modern times lifted themselves into greatness and renown by any grand, heroic achievement; that it is vain for them to *claim* equal consideration with others until they prove themselves to deserve it by doing something which shall lift them to a level with the highest and the greatest; that they must achieve something in art, or science, or discovery, or commerce, or government, which will make the race historic and give to it immortality. It is not denied that the freedmen have an opportunity in this country to make for themselves an

honorable name and a worthy record. And none will more rejoice at their success than will myself. Already they have won admiration by their efforts at self-improvement and education; by their industry, order, and thrift; by examples among themselves of eminent positions honorably reached and worthily maintained. All this is well. Let the good work go on. But all must admit that the competition is a sharp one, that the struggle is unequal, and that they suffer under many disadvantages.

This Society has placed before the race the opportunity, the occasion, the theater, and the motive for a grand achievement: an achievement which, for its beauty and moral grandeur, will take rank with the greatest and the noblest in past ages. The *opportunity* is given them by sending them, free of cost, to Liberia, and by giving them the means of subsistence for six months after their arrival; in a country where nature is so kindly, the soil so prolific, the climate so congenial, that a subsistence can be won almost without effort, leaving the energies of mind and body free to expend themselves in other objects than the mere gaining of bread. The Society places them in the midst of the country to be redeemed by their agency, and in favorable circumstances to pursue this high endeavor. The *occasion* is furnished by entrusting them in that new country, and with new surroundings, with the responsibilities of building up, maintaining, and developing in the presence of the whole world, and especially of the one hundred and fifty millions of Africans, a free, Christian Government. The *theater* is given; there is not only the soil of Liberia, with its area of fifty or sixty thousand square miles, and its population of six hundred thousand; but there is also capability of indefinite expansion interiorward. They may have there really the range of the whole Continent of barbarism to traverse and to redeem. And it is their's, upon this theater, to make themselves felt as a mighty power of reformation and regeneration; a civilizing and restoring power. The *motive* is certainly most exalted and grand. It is well fitted to rouse the energies and fire the ambition of the most stolid and phlegmatic.

Others, with far less opportunity, with greatly inferior oc-



casions, with a more contracted theater, and with motives of much less magnitude, have wrought wonders, and have placed themselves on high, as among earth's greatest heroes.

Columbus, after going from place to place, and from court to court, and begging for assistance, at length, through the patronage of Isabella, found his opportunity and occasion. The result was, he discovered a new world, and at once made himself immortal.

When Cortez was furnished by the Governor General of Cuba with an opportunity and an occasion, he conquered the Aztecs. He planted the Cross on the ruins of their altars. He supplanted by Christianity their sanguinary system, superseding a religion that caused to flow the blood of eighty-five thousand annual human victims. Cortez made himself historic.

Toussaint L'Ouverture, a pure African, was lifting himself to greatness when leading the Haytiens to throw off the yoke of slavery and assert their manhood. But for the perfidy of Napoleon and his minions, he would have grandly succeeded. His character is a very fine one. It shows of what the race are capable.

This Society has given to the colored people of the United States the fitting opportunity to achieve greatness. Let them show themselves equal to it, not, indeed, by discovering a new Continent, as Columbus did, but by uplifting an old one from darkness to light; from superstition, and bondage, and deepest degradation; from cannibalism and the most utter savagism to the most complete disenthralment and elevation, and to the most beautiful type of Christian civilization; not by conquering with fire and sword and rapine, as Cortez did the Aztecs, but by subjecting one hundred and fifty millions of degraded, unhappy, sensual beings, through purely moral agencies, to the sway of reason, virtue, and religion.

Now, I maintain that the Colonization Society, in thus putting the colored people in the way of doing something grand and historic for themselves, are evincing a wise and useful philanthropy. A true and wise beneficence does not display itself by rendering aid in such a way as to make the recipients more and more dependent and helpless; but by putting them



in a position where they may provide for themselves, and where every effort they make will render them less and less dependent, until, in time, they can themselves become helpers of the needy. He is not a wise benefactor who undertakes to do my thinking for me, and to perform for me what I can do for myself; but he is wisely benevolent who not only leaves me free to act and think for myself, but whose beneficence compels me to think and act for myself. And this the Colonization Society has done, by placing the colored people where their healthy action for themselves will not only promote their own welfare, but will render them greatly serviceable to others. To my judgment, this is one of the crowning glories of this Society.

IV. The Colonization Society has created a new Christian nationality on the Western Coast of Africa. The Republic of Liberia extends from the fourth to the seventh degree of north latitude, with a Coast line of about six hundred miles, and an indefinite interior extension. Its area may be estimated at, say fifty thousand or sixty thousand square miles. Its population is about six hundred thousand.

This new nation, the birth of a day, is as yet but a babe. Yet it is stronger and larger than Massachusetts or Virginia was at a like age. Liberia is not as yet very robust and plethoric, but it is comely. It displays not the insignia of great pomp nor state; it does not yet give evidence of much wealth nor development, yet is it a goodly child, giving promise of a powerful maturity. It may be a very Hercules to carry civilization and Christianity to that fountain between the pillars of Hercules whence flows the Nile. Considered as an erection, its foundations are well laid in right, in virtue, in the name of God and humanity; with a broad, ample base, with a representative Government, with well defined laws, with well-ordered society, having recognition by the leading powers of the world. It has a small but growing commerce, amounting annually to hundreds of thousands of dollars. Cargoes of rice, palm-oil, indigo, cam-wood, and coffee, the products of that country, are carried in Liberian ships, flying the Liberian flag, to the great marts of the world, our own included.

In this new nationality schools are established. A free press

is found. And churches, active and flourishing, are there. The Baptists have a large missionary interest in that country. The Presbyterian Board reports, in their mission work in Liberia, eight preachers and five teachers, all colored but one. There is a diocese of the Protestant Episcopal Church, with a resident bishop, five commodious school-houses, twenty-five teachers and catechists, sixteen of whom are natives, five hundred and thirty-nine day scholars, seven hundred and sixty-nine Sunday scholars, ten colored ministers, of whom seven are natives, and six candidates for orders. An Annual Conference of the Methodist Episcopal Church, with thirty travelling ministers and as many local preachers, and a resident bishop, with four districts and two thousand members, links the Methodists of Liberia with those of America.

There are kindly hearts in Liberia, beating high with courage and Christian sympathy, and with earnest purpose to do something worthy for God and for man; something worthy of themselves, on behalf of a land that has long been the scene of robbery, outrage, and spoliation.

This single monument of the work of this Society for fifty-seven years, is a lasting evidence of its wise beneficence. A witness or two as to the character and value of the work will be in place. Professor Blyden, a pure African, for twenty-years a resident and citizen of Liberia, says: "We can only repeat, with undiminished earnestness the wish we have frequently expressed elsewhere, *that the eyes of the blacks may be opened to discern their true mission and destiny; that, making their escape from the house of bondage, they may betake themselves to their ancestral home, and assist in constructing an African empire.*"

A young man of unusual energy and intelligence, who went from Georgia, and who had been in Liberia only about a year, says: "Liberia is a good country. It needs population, and with population, intelligence, wealth, and Christianity. With these it would be second to no country on the globe. As far as I am concerned, it suits me. Of course, there are no large and fine cities, with every convenience, as in the United States; no reasonable person would expect to see such; but you will be in a free country, where you will breathe a free

air, with no one to make you afraid, which is not the case if America."

Our present Minister Resident and Consul General, Hon. J. Milton Turner, says: "Literature, climate, products, soil, and numerous peculiarities, both of the people and the country, conspire to evidence that God manifestly not only intends the evangelization of Africa to be effected contemporaneous with her civilization, but *that the men of these tropics must elevate the men of these tropics.*"

This African nationality is a hopeful sign. It stands out in bold relief against a background of darkness, degradation, and confusion, and it gives good promise of something great and important in God's purpose for the welfare and redemption of a long-neglected people.

V. The Colonization Society deserves well, because it proposes to pay, in some small degree, a part of that incalculable debt which this country owes to Africa for three centuries of robbery and spoliation. It is true that in this work of despoiling Africa, America has had partners. France, and Spain, and Portugal, and Great Britain, and the Netherlands have divided with us the guilt of this traffic, and with some of them it is larger than ours. But this confederation does not lessen our responsibility in the matter; it does not abate our obligation to do what we may towards making restitution for our share in this great injustice and wrong. We cannot doubt that God reckons for the black man as really as for others, and that He will hold us accountable for these our sins. We need not wait, and we ought not to wait, until payment is wrung from us by some great national calamity. It may be so extorted, if we show a disposition to repudiate; but in we hasten to recognize the debt, and show ourselves reasonably ready to pay the claim, we may well suppose that God will smile upon the endeavor; that He will accept the intention, if we show it to be an honest intention; and that He will greatly encourage and bless us in our work. Clearly, His favor has been upon this movement. He who holds the winds and the waves in the hollow of His hand has never suffered a single life of the fifteen thousand and forty-eight emigrants sent to Liberia by your Society to be lost by shipwreck. He

who rules among nations as among men defended the infant colony of Liberia as by a miracle against hundreds, perhaps thousands, of assailants to a handful of defenders. He has watched over this movement. He has disposed the hearts of its founders and patrons to adhere to their one work. He has established the work of our hands upon us.

It will not do to attempt to evade this obligation by saying that our fathers made the debt, and therefore we are exempted from the obligation to pay it. It is quite true that our British ancestors began the business of robbing Africa of her children; and Hawkins and Drake and "good Queen Bess" shared largely in it; but we also shared in the spoils. We inherited their doings. We have the power to make restitution, and therefore the responsibility is upon us. The claims of justice and duty enforce the work of this Society. Many objects appeal directly to the benevolence and charity of men. This is true of orphans, the sick, and the poor; and, considered from a Christian stand-point, it is true of the entire heathen world. But in this cause philanthropy, benevolence, and Christian sympathy are enforced by the sheerest justice. God says to us, restore again that which you have taken. He is able to enforce this claim. Our ideas of His justice compel the conclusion that He will enforce it if resisted. The Saviour says, and it is alike the dictate of reason and religion, "Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee thou shalt by no means come out thence till thou hast paid the uttermost farthing." Some urge that we make restitution by freeing the slaves and treating them well here; but this will not make reparation to Africa for the wrongs done her. It would appear, sir, that this Society is created by Providence to enable us to make the restitution in kind to Africa. Hence, it seems to me the American people cannot too generally rally around this Society; that it would not be doing too much if, moved by a general conviction on this subject, the Congress of the United States should make an annual appropriation to defray



the expenses of such colored people as desire to go to Liberia, and if every State Legislature should join in the same purpose.

VI. Finally, sir, the claims of this Society are urged in view of the promise which the future unfolds.

This Liberian Republic shows a successful means by which Africa may be redeemed; not only civilized, but evangelized. For two thousand years "Ethiopia has stretched out the hand to God." Missionary zeal has taken hold of fields in all other parts of the world: in China, Japan, India, Australia, the South Sea and Society Islands, and has changed their vast deserts into gardens of holiness and beauty; but the wants and the woes of poor bleeding Africa have been comparatively unheeded. Her cries have been seemingly unheard. No man cared for those souls. Not that there have been no sympathy, no tears, no prayers, no effort for Africa. But these have been expended on a comparatively small scale, and with little apparent effect. Missionary labor, which has produced such great results in other regions, has been relatively fruitless here, as well as small in amount. So much and so long has this been the case, that it has almost seemed as though Ethiopia stretched out the hand to God in vain. Is it not a remarkable fact that less than one-tenth of all the missionary and philanthropic beneficence of this country goes to Africa, a Continent that embraces one-fifth part of the land surface of the globe, and one-eighth part of its population? Europe leads us in this work for Africa. She began before us, and she still holds precedence. Doubtless one reason for our small investment in Christian missions in Africa is that white missionaries cannot live there. Perhaps another reason may be found in the remarkable fact that no missionary labor in Africa crystallizes into permanent forms of beauty and usefulness and blessing, except where such labor is complemented by the presence of civil government. I do not undertake to account for the fact, yet a fact it is, nevertheless. Point me out a single mission in Africa where this is not the case. But now this Society has demonstrated that Africa can be redeemed, and has displayed the process before our eyes. This Society has established a Pharos on the



confines of this vast empire of thick darkness, and in its light the cross is upreared, and around that cross I see the African tribes, including, perhaps, the descendants of the Kings of Sheba and of Seba come bending, to offer the gifts of their gratitude and praise. As they bend there I see them transformed in the spirit of their minds, in the improvement of their gross manners, in the abandonment of their Fetish rites and their revolting orgies. The history of this Republic for twenty-six years, in showing what has been done on a small scale and in a short time, shows what may be done on a grandly larger scale, in a longer time. I cannot avoid becoming enthusiastic when I view the subject from this standpoint. I see the long-oppressed sons and daughters of Africa rising in art, excelling in science, extending their fame afar, making for the black race an historic record as proud as the proudest. I see the mysteries of the Devil Bush and the bloody rites and sanguinary cruelties of obeahism and myalism give place to the mild and pure spirit and principles of Christianity. I see elevation take the place of the most abject depression, light dispersing the dense darkness that, like a thousand midnights, has hung over that land; knowledge dispelling ignorance; refinement succeeding coarse vulgarity; salvation, instead of, and in spite of, sin and death and hell.

Yes, these results are coming. I see the prophecy and the pledge of their approach in the history of your Society. Whatever others may think or may say of this movement, I cannot but think that in the coming ages of time, and through the endless cycles of eternity, this Society and its work shall stand out as one of the grandest manifestations of the nineteenth century. Prejudice may delay the consummation which I have sketched, but it cannot prevent it. Croakers may predict the contrary, but they will be found false prophets of evil. It will come, in spite of croakers, and prejudice, and hesitation, and indifference, and hostility! It will come like the morning light, growing in volume, in warmth, and in power, until its effulgence shall gild the Kong mountains and the Mountains of the Moon; be reflected from the bosoms of Nyanza and Unyanyembe; glisten in the golden sands of the rivers, and from the facets of her million dia-

monds. It will come like the dew, so profusely and so graciously as almost to make Sahara blossom as the rose. And when that grand consummation shall come, civilization and commerce shall keep pace with the moral growth; and the Nile to its sources, and the Niger and the Zambezi, shall be covered with full-freighted steamers. The land shall be traversed by railroads, and the mountains shall echo and re-echo with the shriek of the iron horse, and shall tremble with the rumble of the ponderous trains.

The honor and the obligation of sharing an achievement so grand is laid at our doors. It is committed to our hands. Let us not despise it, refuse it, neglect it. Let us not be inattentive concerning it. The time is coming when the names of Livingstone, and Moffat, and Shaw, and the founders and patrons of this Society, who have consecrated time and money to the welfare and uplifting of Africa, shall shine as among the greatest benefactors of mankind.

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From the New Era, January 29.

#### AFFAIRS IN LIBERIA.

**LIBERIA COLLEGE.**—The commencement exercises of Liberia College took place on the 9th of December. The graduating class consisted of two students, Mr. D. J. Dennis, son of Hon. H. W. Dennis, the able Secretary of the Treasury, and Mr. Arthur Barclay, a West Indian. The parts taken were creditable to both these young men. We were unable to be present at the College examination, which took place at the College building on the 26th and 27th of the preceding month. The Baccalaureate was delivered by Rev. G. W. Gibson, rector of Trinity Church, of this city. It was a very able and eloquent address, which elicited the approbation of the audience. We should be pleased to read it in print.

We do not know the exact number of students in the College, but there ought to be not less than forty or fifty. The faculty consists of two competent professors and one tutor in the Preparatory Department. Never was there a period in the history of Liberia when we were in greater need of men of moral worth and learning. In every department of the Government—in the Cabinet, on the bench, at the bar, in the halls of legislation—there is an imperative demand for men of greater ability in scholarship and business qualifications.

Education in Liberia must be compulsory and universal,

extending alike to the Liberian, the Congo, the Pessy, the Golah, and every child that lives and breathes beneath the shadow of our lone star banner.

**SUNDAY SCHOOL EXHIBITION.**—The exercises of the exhibition of the Monrovia Sabbath School of the Methodist E. Church took place on the afternoon and evening of January 13, 1874. The officers, teachers, and scholars assembled at 2½ o'clock, at the Representative Hall, and proceeded, under the direction of James E. Moore, Esq., marshal of the day, to the Church.

We have seen nothing in Liberia that has so agreeably surprised us as the exercises of this occasion. The Hon. H. W. Dennis is the active and efficient superintendent. Mrs. President Roberts had the charge and superintendence of the young ladies and girls, and appeared very assiduous and devoted in the performance of these duties. And what pleased us most of all was, that close by the side of this distinguished lady was a native woman, said to have been trained by Mrs. Maria Powell of this city, and the performance of Mrs. Roberts' little Congo boys. It certainly indicates a new and glorious era for our country, when persons holding the highest positions in the State can condescend to lift from earth these prostrate sons of Ham, teach and train them in our schools, and join with them in the march of civilization and Christian progress. The young ladies, young men and children were numerous, embracing those of all our first citizens as well as middle and other classes. The programme of the exercises made a pamphlet of some thirteen pages. The recitations of vocal and instrumental music were highly creditable and of excellent order. We do not know their names, but we thought that they all did well. But had we time, we should like to learn their names and record their merits. A few that we happened to learn, we cannot fail to mention. Little Fred. E. R. Johnson, son of the late Secretary, eleven years old, recited the long school-book extract, Philip's Character of Bonaparte, with a distinctness of articulation, emphasis, and eloquence surpassing some students of riper years whom we have heard rehearse the same years ago in academy and college. Miss Rosanna Cassell, before unknown to us and fame, produced a thrilling and unbounded sensation by the recitation of two difficult pieces, in which she displayed all the habits and character of a superior and eloquent speaker and an accomplished actress. Master H. W. Dennis, jr., presided at the melodeon, and executed his part with a skillful hand.

**CONCESSIONS OF LANDS, &c.**—That the Liberian public may know what are the propositions by certain Englishmen which have been submitted to the consideration of the Legislature by his

Excellency the President, we have published them entire, on the first and fourth pages of our supplement. We have not space now to discuss the merits of the first proposition as it should be. While we believe that something ought to be done, and that at once, to develop and utilize the stores of mineral wealth in our country, we cannot see that the dividend of profits to the government, should any be realized, would be sufficient to enable this Government to guarantee that protection and support that the enterprise would demand. We concede that the President had a right by virtue of his office and commission to make this contract, subject to the ratification, modification, or rejection of the Legislature. We could not suppose for a moment that the Legislature could ratify them as they are; yet they might be so modified by the contracting parties as to be made mutually beneficial. The Senate stood equally divided on the right of that body in itself to ratify the contract, as they would a treaty, between the President and the sovereign of a foreign government, or a contract between the sovereign of one government with the subjects of another.

The proposition of James Madden, Esq., for concessions for a Bank seems, as now made to us, like a play of "heads up I win, tails up you lose." We cannot see yet where the Government would obtain by this any mutual advantages. Were it not for the fact that it comes officially from such an honorable and reliable source, we would have set it down for a splendid joke.

RE-ELECTION OF MAYOR NELSON.—The election of Mayor and five Councilmen for the ensuing year took place in Monrovia on Monday, the 12th inst. There were three names offered for the mayorship. Of these, W. F. Nelson, Esq., received 37 votes; J. W. Hilton, Esq., 25; I. J. Sanders, Esq., 31; resulting in the election of his honor W. F. Nelson, the former Mayor. This gentleman (now in the United States) is said to be the most energetic, enterprising, go-ahead man that ever held rule in this city. And he is making his mark by opening and improving streets, erecting the new market house, and improving the general appearance of the whole city. His re-election to that office clearly demonstrates that, notwithstanding the increased taxes on the people, they fully appreciate his general action and that of the Common Council in the reforms in this city. The councilmen were re-elected, except Mr. Hilton, whose place was supplied by Mr. Boston. The councilmen are Messrs. James E. Moore, L. R. Leone, Samuel H. Boston, James B. McGill, and Bachus Matthews.



**LIQUOR LICENSES.**—There have been complaints against the new ordinance taxing dealers in wine, ale, and spirits \$25 per annum for retail license, which they define not to exceed a gallon, and \$50 for wholesale of any larger quantity. This is a great change in taxes on a few, since there had been no liquor license before.

**RELIGIOUS INTELLIGENCE.**—At Arthington, on Sunday, January 11th, Rev. J. T. Richardson baptized fifteen converts, one a member of the Methodist Church of Millsburg, all of whom joined the Baptist Church of Arthington.

At Virginia, on Sunday, January 25th, Rev. J. T. Richardson baptized seven persons, six connected with the church at Brewerville, and one with the Shiloh Church in Virginia. Among these there was an aged convert, bending beneath the weight of years.

The members of the Methodist Annual Conference of Liberia convened at Clay-Ashland on Tuesday last. The Bishop and fourteen clergymen are said to be present.

**MERCANTILE.**—The *Titania*, a German barque, belonging to the house of A. Woerman, of Hamburg, was cleared from this port on the 20th inst. by her agent, Walter Brohm, with a cargo collected by him in a short period, consisting of 76,000 gallons palm oil, 500 bushels palm kernels, and 20 tons of camwood.

The schooner *Petronilla*, belonging to our enterprising and successful young firm, Messrs. Sherman & Dimery, came into port from the leeward on the 23d inst. with a partial cargo of some 15,000 gallons palm oil, above 2,000 bushels palm kernels, and a few head of cattle. She reports the palm-oil trade not as brisk as usual, but large supplies of palm kernels.

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### THE NEGRO AND NEGROLAND.

The home of the negro is the land of mystery. So has the negro's history been an enigma in God's providence. That the African continent, among those portions of the earth the first civilized, should become the most debased; that this cradle of the arts and civilization should be given to the spoilers, and its inhabitants robbed of their personal liberty, and life, too, is among the incomprehensible things of history.

Africa, although one of the oldest known, is still the very least known of all the earth's divisions. Within sight of the civilized world, it yet remains the 'unknown land' set down on old charts. Its size and configuration are unsettled; its population is uncounted; its Babel of tongues unmastered, and



its very name unsolved. The continent contains the greatest variety of vegetable and of animal life in the known world; its social organization, every possible phase between the highest and lowest order of moral development.

But, while Africa presents great attractions to the naturalist for the riches of its organic world, its paramount claims are to the philanthropist and Christian. There is great reason for encouragement and hope that Ethiopia will soon stretch forth her hands unto God. America and Great Britain have contributed something towards this end in the colonies they have planted on the shores of Africa. If the rising States of Liberia and Sierra Leone are no amends for the great wrongs England and America caused to the negro by his enslavement, they are, nevertheless, growing testimony to his capabilities for self-government, and so far a slight reparation for former degradation. In these two States have risen Christian nationalities. Their influence is extending over neighboring tribes. These are asking for schools. One king has offered 3,000 acres of land for a mission station. In Liberia there are fifty-two ordained preachers, and all but one are men of color. Of these only two were sent out from this country as missionaries. Liberia itself furnishes fifty of the fifty-two. Six are converts from heathen tribes; forty-four were found among Liberian converts. Besides these Christian missionaries, there are employed ninety men and women, not ordained, but all of whom are Liberians—emigrants from this country, or their children. In Liberia there are able men. Mr. Blyden, a pure negro, is said to know Hebrew, Greek, Latin, German, Italian, and Arabic, and is well read in those languages. In Sierra Leone, the most intelligent clergy of the Church of England are native pastors, and among the most reliable officials are natives. Hon. John Pope Hennessy, formerly a distinguished member of the British Parliament, and in 1871-'73 Governor-in-Chief of the British possessions on the West Coast of Africa, advised the Home Government to dispense with the service of Europeans on the Coast. He says some of the ablest members of the Legislative Council of Sierra Leone are pure negroes. Recently Gov. Hennessy made a journey eighty miles from Sierra Leone, and he reports that in one town a teacher showed him his private library, containing more works on philosophy, jurisprudence, and history than he feared would be found in the private libraries of all the schools-masters in Sierra Leone together.

But we have room only for an additional fact, showing one of the many striking providential interpositions in behalf of the negro and negroland, and it is one which has suggested this reference to the subject.

Paul Cuffee, born in New Bedford, Massachusetts, 1759, is

the first American who carried African emigrants to the Western Coast of Africa. The son of a negro father and an Indian mother, he had risen from poverty and obscurity to wealth and respectability. His strong desire to raise his colored brethren in America to civil and religious liberty in the land of their ancestors, induced him to offer a free passage to some of them to the Western Coast of Africa. He conveyed forty of them from Boston to Sierra Leone, only eight of whom were able to pay their passage. The whole expense of the remainder, some \$4,000, was defrayed by Cuffee. To this noble deed, unmoved by suggestions from any human source, uninfluenced by the pressure of public opinion, and doubtless in opposition to popular prejudice, Cuffee must have been moved by inspiration from God.

In the eloquent language of a late public address, a Pharos has been created there on the confines of a vast empire of darkness and sin. In its light I see the Cross upreared. Around that Cross I see the sons and daughters of Africa come, bending to offer the gifts of their gratitude and praise. My faith pierces the future, and from this small beginning I see the glory crowning that land of the sun. The descendants of Sheba and of Seba offer their gifts. The light spreads. The circle widens. The tide rolls on. The song swells in volume and power. God has evidently set His heart on the redemption of that Continent. And when His purpose is declared, who shall disannull it? When his hand is stretched out, who shall turn it back? He has said that Ethiopia shall soon stretch forth her hands unto God. We cannot believe they will supplicate Him in vain. Africa, in America, has a grand destiny to accomplish. But the grand culmination of that destiny, as I read the indications of God's providence, is to be the regeneration of that vast continent by the glorious Gospel of Christ. For this consummation who would not labor and pray?—*Christian Mirror*.

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[FOR THE AFRICAN REPOSITORY.]

#### DEATH OF BISHOP AUER.

MISSION ROOMS, NEW YORK, *April 13, 1874.*

The very sorrowful intelligence has this day been received that Bishop Auer died at Cape Palmas, on Monday, the 16th of February. The following letter from the Rev. S. D. Ferguson tells the story of the Bishop's departure in words which cannot fail to touch every heart:

LETTER OF REV. S. D. FERGUSON.

CAPE PALMAS, LIBERIA, *February 16, 1874.*

REV. AND DEAR BROTHER: Very sad indeed is the intelligence which this will convey to you! To day Bishop Auer ended his work and has gone to rest

While I write I can scarcely realize the fact, it seems more like a dream, so recently did we bid him "welcome home," and more recently still—yea, no longer than yesterday, did he exercise the duties of his office, although in great bodily weakness. He had appointed an Ordination service at St. Mark's Church, on Sunday, the 8th inst., and a Confirmation service at St. James', Hoffman Station, in the afternoon of the same day, intending immediately afterwards to visit the Church at Monrovia and elsewhere in Liberia. By his arrangement I was to accompany him. But sickness took hold of his body, and defeated his plans. He was so ill between the 28th of January and the 3d inst., that not only had the service to be postponed, but his life was then despaired of. However, by God's mercy, he rallied a little, though not sufficiently to justify his leaving his room. Yet he determined to fulfil his appointments, and then leave the country, as advised. On Wednesday evening (11th) he confirmed a class of twenty-five in the Church of the Epiphany (Cavalla) but had to be supported, and could do no more than administer the rite. On Friday he came up to the Cape in a hammock, and informed me that he would endeavor to have the Ordination service come off the following Sunday, (yesterday.) He was panting at a terrible rate and spoke with difficulty. On Saturday afternoon we met in his bed-room at the Orphan Asylum, to examine the candidates who were to be ordained deacons; but he could take no active part. He presided, however, and asked a question occasionally.

On yesterday morning he was brought to St. Mark's in a hammock. It was then apparent to all that his sickness was of no light nature. He remarked to me that he had just found out that the disease which was working upon him with such rapidity, was dropsy at the heart, and that he been treating the wrong disease.

He sat in Mr. Gibson's parlor, which is only a few yards from the church, while the morning prayer was said, after which he came into the vestry-room, with assistance enrobed himself, and took a seat which had been made comfortable for him in the chancel. He had intended to make the required exhortation to the candidates, but found it impossible, and requested me to do it for him. Nor could he go through the whole of the Ordination service alone. He took only that part which belongs exclusively to his office. He laid his hands upon the heads of the candidates, (Messrs. L. L. Montgomery and M. P. Valentine,) and between very short respirations gave them authority to exercise the office of deacon in the Church of God. He received the holy communion himself, and then distributed it to the clergy present. At the close of the service he said the concluding prayer and pronounced the benediction.

At four o'clock in the afternoon the candidates for confirmation from St. James' Church, Hoffman Station, were, by his direction, taken to the asylum, and he confirmed a class of fifteen. That was the end of his work. He went to his room, passed a miserable night, felt much worse this morning, sent for Dr. Fletcher, (for the first time,) but alas! too late! and at half-past two o'clock this afternoon breathed his last, while around him stood, with weeping eyes and bleeding hearts, almost the entire Missionary staff. Yes, while

I write, our Bishop—poor Africa!—lies in the cold arms of death. Truly God's ways are past finding out. Why, after waiting, hoping and praying so long for a Bishop, he should be allowed to come and begin his work, and then be so soon and so suddenly taken from us, is what we, poor, short-sighted creatures, cannot understand. God never errs. And so we pray for grace to say, Amen.

TUESDAY, *February 17.*

About one o'clock to-day, the body, incased in a neat coffin—as neat as Africa could make it, and I think it would have been so considered in New York—was borne from the orphan asylum to St. Mark's Church, followed by a long procession. The Church, which was draped in mourning, was crowded. There were people from all the principal Mission stations, and members of different Christian denominations present. Everything wore an awfully solemn aspect. Three Presbyters and three deacons occupied the chancel, and, after the regularly appointed service, each made an address.

These exercises being over, a procession was formed and moved off in the following order: 1. The Clergy. 2. The Corpse. 3. Foreign Missionaries. 4. Missionary Teachers and Catechists. 5. Students of the Hoffman Institute. 6. The Vestry of St. Mark's Church. 7. Cavalla Mission Schools. 8. Members of the Church of the Epiphany, (Cavalla.) 9. Hoffman Station Mission Schools. 10. Members of St. James' Church, (Hoffman Station.) 11. Orphan Asylum and Parish Schools. 12. Members of St. Mark's Church. 13. St. Mark's Sunday School and Teachers. 14. Pastor's Bible Class. 15. Government Officials. 16. Citizens generally. After an hour's walk, the little cemetery at Mt. Vaughan was reached. There lies the dust of several Missionaries who have fallen on the field of battle. The Bishop has a wife and child there. There, too, eight years ago, we laid dear brother Hoffman to rest. "Earth to earth, ashes to ashes, dust to dust," we committed the remains of our bishop to the ground to add to the sacredness of that spot.

This is a heavy stroke to us all. But He who inflicts the blow, does so with infinite wisdom and mercy.

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Let no heart for one moment be discouraged—pray for Africa, that men may give themselves to that great field, never more than now claiming the Church's earnest endeavor.

RICHARD B. DUANE,  
*Secretary and Gen'l Agent.*

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#### CHANGE OF SENTIMENT.

The following communication from the widely known founder of Berea College, Kentucky, is gratifying as showing that a change in favor of our objects and accomplishments is coming



over the minds of many of those who were opposed or indifferent to them. The principles and work of the American Colonization Society cannot fail to interest every friend of humanity and his country whenever they are understood.

LETTER FROM REV. JOHN G. FEE.

*To the Editor of the African Repository:*

I feel that I ought to express the deep-felt interest I have in the truly benevolent cause of African Colonization.

A few years ago I was thoroughly opposed to the working of the Colonization Society, on the ground that it was "neither pro-slavery nor anti-slavery," and because of the conviction that on a great moral question the Society ought to be not neutral, but positive. I also regarded it as fostering a prejudice against the colored man by making the impression that he could not stay in this country and do well. Now, slavery is gone, and while the REPOSITORY advocates the migration of some of our colored citizens to Africa, it does so not on the ground that they ought not to be equal citizens here and can do well, but on the ground that some ought to go as civilizers and evangelizers to that dark land that needs light.

Colored men, especially, ought to remove to Africa, because facts demonstrate that they can withstand that tropical climate as white men cannot. We can spare hundreds and thousands of them for such benevolent effort, and be benefited by their going. Such migrations strengthen the ties of human brotherhood, and give to us personal interest in the nations of the globe.

Kentucky is my native State, and it has been the field of my ministerial labors for nearly thirty years. During all this time I have plead earnestly for the freedom and enfranchisement of the colored man; and I have yearned intensely for the redemption of poor, down-trodden, bleeding Africa. I have no language to describe the interest I feel in recent developments in that vast continent, unfolding, as they do, fertile regions, healthful climes, and millions of receptive people waiting for the joyful tidings of salvation. If I had adequate wealth, I would build railroads into the heart of Africa, and send the precious Gospel with the civilization which it always fosters.

No journal do I read with such interest as I do the AFRICAN REPOSITORY, because it gives to me more fresh intelligence concerning Africa than any other I see. I request that you send it to the reading-room of Berea College, Madison county, Kentucky, for which purpose enclosed please find one dollar. Here white and colored youths are being educated together harmoniously. Each month we have our concert of prayer for missions; and some young men here are looking to Africa as a future field of labor.

Yours in Christ,

JOHN G. FEE.

## GOVERNMENTAL APPROPRIATIONS.

General Harper, President Madison, Chief Justice Marshall, Henry Clay, Daniel Webster, Rufus King, and other eminent men, not only regarded the work of the American Colonization Society as deserving the liberal aid of their fellow-citizens, but as entitled to the favor and support of the General Government, and appropriations for its support as strictly constitutional. Its magnitude and benevolence, operating benevolently in all directions and towards all classes in Africa and America, will yet, we believe, be heartily recognized by the Congress of the United States, and grants of money be made adequate to the importance of the cause and to its complete success.

Perhaps the time has not come for the full and dispassionate consideration of this vast subject; but many friends of the Society and thousands of the colored people, at their own suggestion, have earnestly solicited the General Government to extend some degree of favor and support as they may judge it expedient to grant.

Below is a copy of the memorial of a gentleman of extensive information as to the general state of feeling in his section of the country, lately presented by Senator Frelinghuysen and Representative Maynard:

## MEMORIAL OF JOHN JAMES FLOURNOY, ESQ.

The petition or memorial of John James Flournoy, a citizen of the State of Georgia, would respectfully show:

That numbers of the colored population of our country desire to emigrate to the rising Republic of Liberia; and many of them have made application to the Colonization Society, but were all, excepting a small part, refused, in consequence of the limited means for their conveyance thither of the Society; which, depending on private donations, cannot meet the wishes of the applicants.

And now, when some of this race lift up their hands to the Colonization Society for conveyance to the land of their fathers, and the always most sympathizing Society cannot help, how sad, how melancholy the spectacle! Their ancestors were torn, *nolens volens*, from the green and flowery scenes and limpid streams of childhood and youth, and pinioned and brought over to our shores, to delve on lands harsh and rough to those dwelling in the tropics, where springs up vegetation almost without work. Here they have faced the adversity of such a condition. And now they seek assistance, amid

aenury, to go to the country heaven bestowed on the Ethiopian, a land fenced from all intrusion of a superior race by absence of capacious harbors on all its Atlantic Coast, by malaria and other signal detriments. And when the Society is able to do but little, is there any other resource?

Liberia is a growing, prosperous Republic of black men. It has treaties and commercial relations with the powerful kingdoms of Europe, and in it we have a Minister Resident. It has thriving schools, and a College with a colored faculty. It is destined to enlighten and bless all the continent, and bring it into the fold of the Gospel.

The humble object of this petition is to suggest whether the United States, all things considered, would not be benefited by officially assisting the progress of Liberia. Its commerce may be very advantageous to our people. The way to gain pre-eminence in it is "to take time by the forelock." Not only would we have to resort to and depend on liberal treaties, but by a more substantial aid, have an inherent interest there. Tropical or equatorial productions are needed and sought by all temperate latitudic nations—what will grow under and ripen with a vertical sun. Is not Liberian coffee very superior? Her palm-oil, cam-wood, dye-stuffs, ivory, and gold?

Suppose our Government employ some of our idle steamships in carrying emigrants to Africa, and bringing home commercial products, can they be placed in Government warehouses and sold to merchants? Would it contribute materially to enhance the bulk of the revenue, and the sooner aid to effect the payment of the national debt? This resort of the Government, how much more sagacious and preferable to possess, as an addition to our revenue system, instead of placing dependence, as now, exclusively upon tariffs, taxation, and sales of the public domain? The trade of Ethiopia, when penetrated by caravans to Timbuctoo, to the far interior of Soudan, and towards the equator and south of the Mountains of the Moon, will pour into American coffers the tributary opulence which made Jerusalem once the richest city and Israel the first among empires.

What I wish to suggest, with a view of gaining and holding the great Ethiopian trade, is the idea of our Government forming a joint stock company with the Liberian Government for a railway to Timbuctoo and the interior of that continent. Can the work be accomplished by the help of native kings and chiefs along the route, superintended by our agents? This matter may appear, but it is not, fanciful. Colossal affluence depends on energetic ventures. Realizations are stupendous when enterprise be correspondingly adequate.

Your most humble memorialist prays and hopes the Congress of his country will, after ages of using their labor in the South, condescend to consider the condition, calamity, depression, means, and invokings of the negro race; and philanthropically allowing some of them the unconstrained liberty of feeling, and wishing for themselves and their future, would appropriate a sum of money to aid them on to the home of their progenitors, either by Government supervision and agency, or by bestowing an annual amount for this design upon the Colonization Society, confiding it to the fiduciary hands and integrity of trustees.

And so your petitioner, as in duty bound, will ever pray.

JOHN JAMES FLOURNOY.

NEAR ATHENS, GEORGIA, *January, 1874.*

## Receipts of the American Colonization Society,

DURING THE MONTH OF APRIL, 1874.

## NEW HAMPSHIRE.

By Rev. J. K. Converse.	
<i>Lancaster</i> —Hon. B. F. Whidden,	
\$3; J. Benton, \$2; Wm. Hay-	
ward, R. P. Kent, Mrs. H. F.	
Holton, Ossian Ray, ea. \$1.....	9 00
<i>Lebanon</i> —Coll. Meth. E. Ch., Rev.	
Mr. Hull, pastor.....	9 00
<i>Hanover</i> —Col. W. W. Tenney,	
\$10; Mrs. D. Blaisdell, \$5; Pres.	
A. D. Smith, Prof. E. D. Sand-	
born, ea. \$3; Rev. Dr. Noyes, \$1.	22 00
<i>Lisbon</i> —W. H. Cummings, Jas.	
Glynn, ea. \$5; Mrs. G. Wood-	
worth, \$2; Cash, \$1.50.....	13 50
	53 50

## VERMONT.

By Rev. J. K. Converse.	
<i>Charlotte</i> —Cong. Ch., add'l.....	16 00
<i>Winooski</i> —Coll. Cong. Ch.....	13 76
<i>Essex</i> —Cong. Ch.....	10 12
<i>Sheldon</i> —Coll. Cong. Ch.....	9 52
<i>Milton</i> —Cong. Ch.....	17 00
<i>West Milton</i> —Individuals.....	11 75
<i>Wells River</i> —F. Deming, \$5; Geo.	
Leslie, \$1.....	6 00
<i>Peacham</i> —Dea. E. Chamberlain,	
\$5; Dea. Moses Martin, \$2.50;	
A. Goodeno, O. P. Hooker, D.	
W. Choate, ea. \$2; Dea. Wm.	
Sanborn, John M. Martin,	
ea. \$1.....	15 50
<i>Newbury</i> —Edward Hale, Mrs. F.	
Keyes, ea. \$5; H. C. Albee, \$3;	
Hon. P. M. Ladd, Mrs. P. M.	
Ladd, H. G. Randall, Dea. D. C.	
Kimball, Mrs. Henry Keyes,	
ea. \$2; Wm. Clark, Wm. A.	
Shedd, John Atwood, E. C.	
Stocker, H. A. Deming, Rev.	
A. C. Bates, ea. \$1.....	29 00
<i>St. Johnsbury</i> —W. P. Fairbanks,	
Prof. Henry Fairbanks, ea.	
\$10; Elisha Peck, W. W.	
Thayer, A. C. Mitchell, A. E.	
Rankin, Hon. L. P. Poland,	
ea. \$5; Mrs. Thomas Kidder,	
\$4; C. M. Stone, \$2; other indi-	
viduals, \$5; Col. Meth. E. Ch.,	
\$9.15.....	65 15
<i>South Hero</i> —Mrs. Laura A. Mott,	
<i>Sharon</i> —Legacy of Chester Bax-	
ter, by William H. Baxter, ex-	
ecutor.....	1,000 00
	1,213 80

## MASSACHUSETTS.

<i>Lowell</i> —"From a friend".....	100 00
<i>Boston</i> —Albert Fearing, \$10; J.	
Mellege, Dr. Henry Lyon, ea.	
\$5; Abner Kingman, \$3; for	
pamphlet edition of Rev. Dr.	
Lawrence's address at the fune-	
ral of Dr. Joseph Tracy.....	23 00
	123 00

## CONNECTICUT.

<i>Hartford</i> —Rev. Dr. W. W. Tur-	
ner, \$30; George Beach, \$20;	
Charles Seymour, R. Mather,	
Charles M. Pond, James C.	
Walkley, James Goodwin, ea.	
\$10.....	100 00
<i>Wethersfield</i> —Hon. James T.	
Pratt.....	10 00

<i>New Haven</i> —Hon. J. E. English,	
E. Atwater, ea. \$20; Mrs. Fran's	
Fellows, \$15; Henry White,	
Ex-Pres't Woolsey, N. Peck,	
Misses Gerry, Mrs. M. H. Rob-	
ertson, Samuel Brace, E. E.	
Salisbury, O. B. North, ea. \$10;	
Charles Atwater, Dr. E. H.	
Bishop, Eli Whitney, W. S.	
Charnley, ea. \$5; Mrs. C. A.	
Ingersoll, Jonathan Ingersoll,	
C. B. Whittlesey, ea. \$3; C. B.	
Bowditch, H. W. Whittlesey,	
ea. \$2; Sam'l Noyes, \$1.....	169 00
<i>New Britain</i> —Mrs. Williams,	
Cash, ea. \$1.....	2 00
	281 00

## NEW YORK.

<i>New York City</i> —Jona'n Sturges.	50 00
By Rev. J. K. Converse.	
<i>Canton</i> —H. P. Matthews, L. W.	
Russell, ea. \$5; Rev. Mr. Gard-	
ner, \$1; other individuals, \$5....	16 00
<i>Essex</i> —Mrs. Harmon Noble, \$10;	
D. S. Hayward, \$1; Coll. Pres.	
Ch., \$15.32.....	26 32
<i>Plattsburg</i> —Hon. Moss K. Platt,	
Mrs. Shepard P. Bowen, ea.	
\$10; Hon. James Bailey, \$5;	
Mrs. A. Williams, \$3; John D.	
Pratt, \$2.....	30 00
<i>Crown Point</i> —Hon. C. F. Ham-	
mond.....	30 00
<i>Port Henry</i> —M. P. Smith.....	10 00
	162 32

## DISTRICT OF COLUMBIA.

<i>Washington</i> —Miscellaneous.....	153 08
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## INDIANA.

<i>Princeton</i> —Estate of Rev. J. D.	
Paxton, D. D., deceased, dona-	
tion by Mrs. M. W. P. Lagow	50 00

## ILLINOIS.

<i>Upper Alton</i> —Prof. W. Leverett..	10 00
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## FOR REPOSITORY.

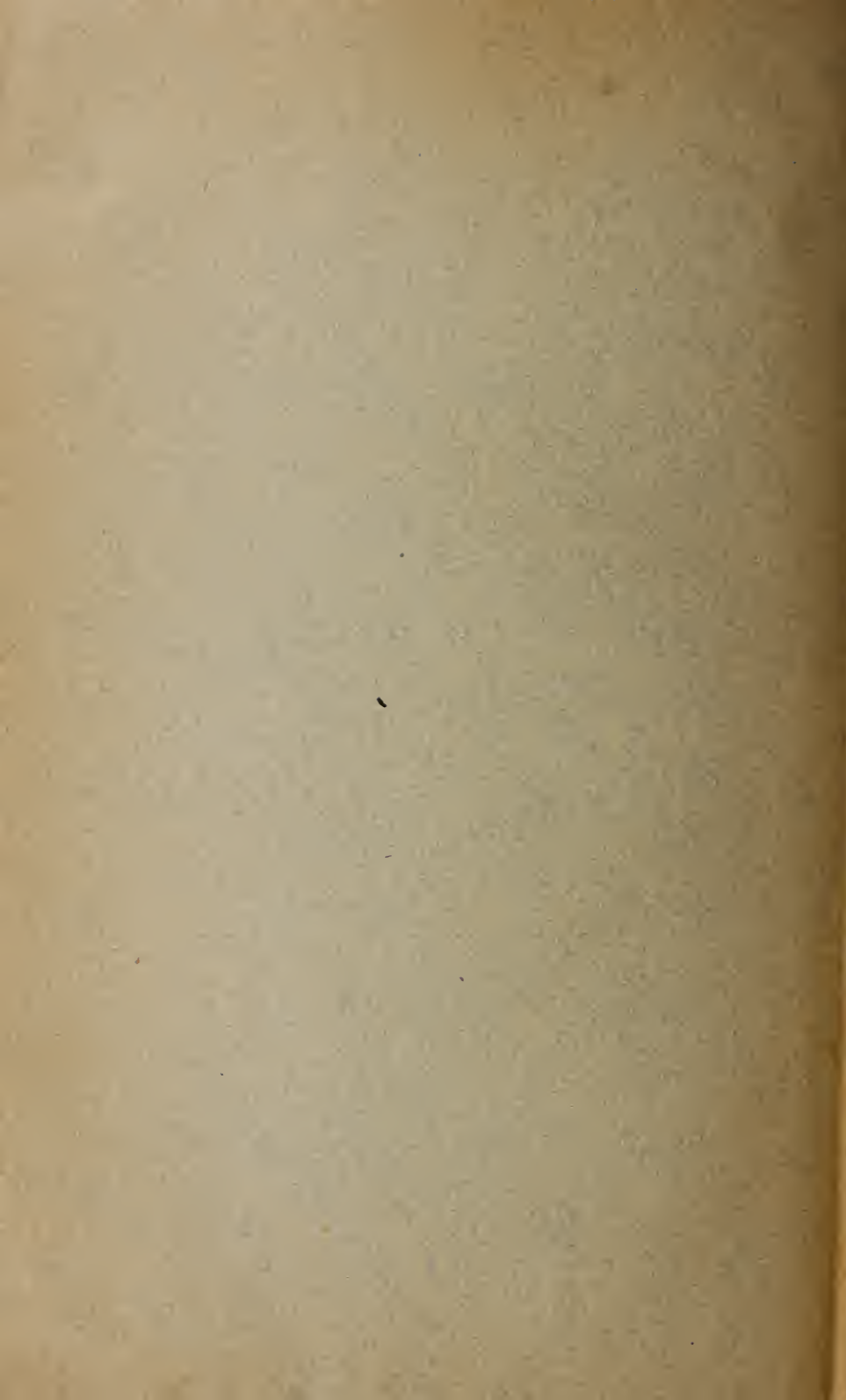
<i>NEW HAMPSHIRE</i> — <i>Goffstown</i> —	
Rev. Abel Manning, to July 1,	
1874, \$1; <i>Littleton</i> —Evarts W.	
Farr, to April 1, 1875, by Rev.	
J. K. Converse, \$1.....	2 00
<i>VERMONT</i> — <i>Bellows Falls</i> —Mrs. F.	
Bancroft, to April 1, 1875, \$1, by	
Rev. J. K. Converse.....	1 00
<i>CONNECTICUT</i> — <i>Meriden</i> —Charles	
P. Champion, to April 1, 1874....	25
<i>NEW YORK</i> — <i>Potsdam Junction</i> —	
Norman Ashley, to May 1, 1874.	35
<i>MARYLAND</i> — <i>Sandy Spring</i> —Miss	
Sarah Gaither, to Jan. 1, 1875....	3 00
<i>OHIO</i> — <i>Cedarville</i> —H. H. McMill-	
lan, to October 1, 1874, \$1; Mrs.	
Martha Dallas, to April 1, 1875,	
\$1; Mrs. M. L. Bratton, to	
April 1, 1875, \$1; <i>Xenia</i> —Mrs.	
M. A. Williamson, to April 1,	
1875, \$1, by H. H. McMillan.....	4 00

Repository.....	10 60
Donations.....	893 62
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Miscellaneous.....	153 08

Total.....\$2,057 30







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